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The TAHRIK -I- JADID

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IHSAN 1353 H.S.

JUNE 1974 C.E.

Editor : **Naseem Saifi**

(1) Maulana Mohammad Sadiq
back from Indonesia

(2) Mian Abdul Haye
also back from Indonesia

(3) Qazi Naeemud Din Ahmad
back from W. Germany

(Left to Right)

(4) Maulvi Azizur Rahman Khalid, Maulvi Maqbool Ahmad Zabih and Sayed Mansur Ahmad Bashir, back from SierraLeone.

We welcome all of them back to Rabwah after meritorious service in the field of propagation of Islam.

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TAHRIK-I-JADID

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Editor

NASEEM SAIFI

THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

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This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

(The words spoken by the Promised Messiah, peace be upon him) :

REAL PLEASURE

When someone becomes for God, and eventually finds that all his pleasures and comforts lie in the pleasure and the will of God, then, there is no doubt about it that this world also comes to him, though the pleasures of this world take a different form for him. He does not really find any pleasure or comfort in the worldly things. This is the way that the world is put at the feet of the Prophets and the Friends of God but they do not derive any pleasure from it for they have their attention diverted to some other direction. This is the law of nature that when one craves for the pleasure of this world it is not given to him but when one gets oneself absorbed in his God and thus abandons the pleasures of this world and he kills his desires altogether then the world (the worldly pleasures) also become his, though he does not derive any pleasure from it. This is a very strong principle (or law of nature) which must never be lost sight of. The attainment of the world is linked with the God realisation. God declares it again and again that he who will lead the life of piety (life of Taqwa) will get rid of all the difficulties and he will be afforded provision in a way that will be beyond his perception.

(Malfoozat Vol VII : P-195)

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KHUTBA

Pray for the Triumph of Islam

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Inspite of the fact that Hazrat Khalifatul Masih III was indisposed he deemed it necessary to attend the Friday Service on 17th of May 1974 to remind the members of the Jamaat that they should continue praying to God very fervently for the successful accomplishment of the mission which has been assigned to them.

He told the Jamaat that it was the will of God that Islam should become dominant in the world through the Ahmadiyya Jamaat and the Jamaat was also destined to unify the world under the banner of the Holy Prophet, peace and blessings of God be upon him.

The responsibilities that have been placed on their shoulders are indeed very great but they must never lose sight of the fact that good news that is given to them is—as compared with the task—much greater and of nobler nature. There is no reason for them to be dejected or downhearted. It is the grace of God and His help that will make them move forward on this path and take them to final victory.

Huzur said, "We come to know from the Holy Quran, and I have mentioned this fact many a time before, that the magnitude of the glad tidings is always commensurate with the responsibilities that are placed on the shoulders of the believers. It also goes the other way round. The higher the magnitude of the glad tidings, the greater are the responsibilities that the believers have to fulfil. The glad tidings given to the Muslim Umma are unprecedented. This also is a fact that the glad news given to those who were directly under the training of the Holy Prophet, peace and blessings of God be upon him, and the way they made sacrifices, is not to be found in the lives of those who came after them. The reason is that when a new work is to be started, the spade work is always much more difficult than the work which is done later on."

As for an example, he cited the Khuddamul Ahmadiyya. The start was not an easy one. Every thing took longer time to be accomplished But when these things were done continually for two to three years, they became quite easy and could be worked out in much shorter period of time.

The task given to the Holy Prophet, peace and blessings of Allah be upon him, was to set the whole world right and nobody can deny that it was a a very huge task. That is why, the glad tidings given to him were of very high magnitude. Although the Muslims were few and very poor, when the battle of Ahzab was in progress (that was the time when the Muslims did not have enough to eat) they were given the good news of Islam conquering the kingdoms of Caesar and Chosores. And that is what came to pass after a few years. So far as the greatness of these two kingdoms is concerned—people can understand this fact by looking at the American and the Russian Governments a few years back when they were counted as the two big powers.

Those who had the opportunity of being trained directly by the Holy Prophet were indeed very great people.

It is they who laid the foundation of the spiritual and moral greatness of the Ummat and for this, they cheerfully sacrificed all they had.

One of the good news that was given to the Holy Prophet, peace and blessings of Allah be upon him, was that the ultimate purpose of his advent—to unify the whole world—would be achieved through the Jamaat of the Promised Messiah and Mahdi, may God be pleased with him. This task is so great and this responsibility is so heavy that never so great a responsibility has been placed on the shoulders of the people of Ummat since after the Holy Prophet. But this responsibility is to be accompanied by huge good tidings—these good tidings are so huge that it would not be easy for the people to understand them today. The Promised Messiah was told in a vision that Russia would be full of Ahmadis just as a desert is full of the particles of sand. He was also shown that there were Ahmadis every where in Mecca. No doubt, today things are very different, but the word of God must come to pass.

In the end Huzur exhorted the Jamaat to continue praying to God very fervently—all of us should pray, be they young or old, men or women—for the successful accomplishment of the task that has been allotted to them.

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FROM HAZRAT'S TALK

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Talking to Khuddamul Ahmadiyya on the last day of their 21st Tarbiyati Class on the 2nd of May, Hazrat Khalifatul Masih III reminded the youth of the Jamaat (and through them, the whole Jamaat) that great preparation had to be made during the next 15 years for a befitting Reception of the 2nd Century of the Triumph of Islam. He exhorted them that they must prepare themselves to carry out the responsibilities that were going to be placed on their shoulders. One of the things they had to do, he said, was to pray humbly to God that He may grant them the required strength for the job assigned to them.

He further said, "The basic truth of the life of an Ahmadi is that we have been allotted a huge task and responsibilities that have been placed on the shoulders of all of us are really huge. We have been told to carry a big load rather we have been commissioned to do this task. But if it had been only that much we would have been very much worried and an awe would have over taken us. But the truth of the matter is that it is through the perfect wisdom of His, that God has assigned this duty to the Ahmadis which is ultimately going to make Islam dominant all over the world, He has also given the good news to us that "you will be given the required strength to carry the burden and make the necessary sacrifices."

Then Huzur made mention of the sacrifices that the Jamaat has made since he has become Khalifa. In this connection he referred to the Fazli Omar Foundation in the memory of Hazrat Muslih Maud, may God be pleased with him. Next came the Nusrat Jahan Scheme which has now been followed by the Centenary Ahmadiyya Jubilee for which the amount promised has exceeded a hundred million.

Huzur remarked that the rate of sacrifice had increased by twenty times and it was no small an achievement. The Jamaat, he said, could be divided into two sections to understand the impact of our sacrifices. There is one section about which it can be said that they are grown up and they are directly taking part in the great revolutionary struggle (Jihad). These people will have to participate in this struggle with twenty fold increase in their financial sacrifices.

He further remarked that never so fierce a battle had been fought between the truth and falsehood since the creation of human race on this planet, as was going to be fought (which in fact is now in progress) in this Age which is truly the Age of the Holy Prophet, Mohammad, peace and blessings of Allah be upon him. "Our Commander-in-Chief who is spiritually directing this battle is the Holy Prophet himself ; he is the one who shows us the right path and who keeps us on this path through the spiritual influence of his. The Holy Prophet, peace and blessings of God be upon him, is Khatamun-Nabiyyin and those who were to direct the battle on different fronts under his supreme guidance were to be hundreds of thousands.

In fact as the Promised Messiah, peace be on him has said that since the beginning of the advent of the Holy Prophet, peace and blessings of God be upon him, there have been

millions of godly people who have been fighting on various spiritual fronts. The battle has now become severest and that is why the Mahdi has now appeared ; the final phase of this battle has started. So far as the high status of the Mahdi is concerned the books written by the divine people during the past fourteen centuries put him so high that one is wonderstruck but it is a pity that those who esteem the writers of those books very highly have not recognised the Mahdi."

Huzur then referred to the present situation of the Ahmadiyya Jamaat and said, "We have established ourselves in as many as fifty countries; these are the countries where the Jamaat is financially strong. But of course there are some other countries where we have to establish ourselves. Ahmadis are to be found there in small numbers. Some of these have no direct link with the Headquarters. During the next fifteen years we have to link all of them with the Centre. As I have said before, these fifteen years are very important for us ; the task is great and we have to accomplish it with the grace of Allah.

"The youth of today have a very great responsibility to shoulder. Those who are quite old have, according to the law of nature, to leave this world and go to the next to receive their reward from their Creator. It is the youth who are always expected to carry out the long term policies and to continue struggles that are spread over a long period of time.

In the end, Huzur exhorted all those present to be praying to God that they may be enabled to carry the burden that has become their lot. May God increase our cheerfulness and empower us to pass successfully through the trials and tribulaions. May He make us follow the footsteps of the Companions of the Holy Prophet, peace and blessings of God be upon him, and may we do good to the whole world. Amen.

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Managing Editor

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Notes & Comments

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The Holy Quran

Commenting upon verses 56 to 62 of the Suratul Mominun, Hazrat Muslih Maud, may God be pleased with him, says that it is a Must for every Muslim that he should try all he can to excel others.

He says that in the verses being commented upon, God the Almighty says that in the combat between Islam and Disbelief, the group of people who have the following four qualities will win the victory. The four qualities referred to are: Fear of God; Belief in the signs of Allah; Shunning of the Association of others with Allah and the spirit of serving religion and yet feeling that they have not done all that they should have done. It is reported by Hazrat Ayesha, may God be pleased with her, that once she asked the Holy Prophet, peace and blessings of Allah be upon him, if the words:

و الذين يوتون ما اتو و قلوبهم وجلة

meant that one might do whatever one likes but one must fear Allah, the Holy Prophet, peace and blessings of Allah be upon him, replied that it did not mean that, rather it meant that one should do good deeds and yet fear God.

Further, Allah says that it is indeed these type of people who do good deeds very willingly and try to excel one another. That is, it is the spirit of doing good more than others that they display. In fact this spirit is inherent in every person and every body likes to go ahead of others. The students work hard with the same spirit and try to excel one another. It is this very spirit that makes the young ones to win prizes for their excellent performance in games. The Traders, the Manufacturers, the Landlords, the Doctors, the Engineers, the Inventors and the Scientists—all of them—work with the same spirit to leave others behind. The nations and the States are also goaded by the same spirit and thus they try to achieve greater success and bigger victories and more power. So much so that it can be truly said that the animals also work with the same spirit. They also want to compete with one another and go ahead of others. If the two horses are running one behind the other, the one in front begins to move faster when it hears the sound of other coming very near him; in fact it does not like that the other should surpass him. But when the horse that is behind the other finds that the other horse has started moving faster, he also begins to move still faster. In brief, it is something like an instinct and it is found in every human being. Islam has drawn the attention of the believers to this instinct and urged them to put it into action with greater force.

The Hadith

It is reported by Abdullah ibn Sa'laba that the Holy Prophet, peace and blessings of Allah be upon him, said about the martyrs of the Battle of Uhud that they should be buried

with their blood smeared clothes, for, the wounds that one gets inflicted in the way of Allah will bleed on the day of Resurrection and this blood will have the same colour as the blood has and the smell that it will give will be the smell of the Musk.

The fact is that the Martyrs are ranked very highly in Islam. It is also reported in the Hadith that the martyrs will have all their sins forgiven except the debt that they might have owed to someone. (This Hadith by the way, lays stress on the repayment of the debt. Not to pay the debt back is such a grievous sin that even the martyrs, who will have all their sins forgiven, will not be forgiven this shortcoming of theirs).

It is also reported in the books of Hadith that whenever the Holy Prophet, peace and blessings of Allah be upon him, said to someone : may God have mercy on him, we invariably drew the conclusion that that person would become a martyr.

Darsul Quran Class

It has been announced by the Additional Nazir, Islaho Irshad (Talimul Quran) that the Fazl-i-Omar Darsul Quran class which is held every year at the Headquarters of the Jammat will, insha Allah, be held this year starting from the 15th of June. It will continue for three weeks and thus come to an end on the 6th of July.

It is the desire and in fact the instruction of Hazrat Khalifatul Masih III that all the Jama'ats in Pakistan should be represented at this class.

Those who attend this class are later on expected to teach the members of their respective Jama'ats so that the sphere of teaching automatically becomes wider and those who for one reason or the other, cannot attend the class at the Headquarters are not deprived of its blessings.

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In this respect the Khalifatul Masih said in 1969, "I should like to tell the Khuddamul Ahmadiyya that a very great burden of the spreading of the message of Islam to all the parts of the world is going to fall on their shoulders in future. There should not be a single Tifl (child) or a Khadim (from 15 to 40 years of age) who should be negligent towards the aims and objects of the Ahmadiyya Jama'at, nor should he be unmindful of the responsibilities that are his, becasure God has assigned these responsibilities to him. Although death can come to anyone, whatever his age, but it is quite evident that the natural life of a sixty years old (the years that can be said to have been left for him) is less than that of a young man who is only 16 or 17 years old.

"You can fill your spiritual Bank or Treasury (if this word can be used in this sense). Many years to live. He who has to reap many crops will have more of food grain in his granary (if he is inclined to keep them) and if he sells them, then he will have more of money. But he who has to reap only one crop or at the most two crops, he would be happy to have just enough to satisfy his hunger. This is quite true of this world ; here one can satisfy hunger. But so far as the Bounties of the next world are concerned no one can even think of being satisfied with small quantity; one would like to get more and more. We should strive hard in accordance with the powers granted to us by God, to gain more of the Bounties of Allah."

(This class has since been postponed)

Rabwah Diary

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Khilafat Day

Twenty-seventh of May is always observed as the Khilafat Day by the Ahmadiyya Jamaat all over the world, for, that is the day on which the election for the first Khalifa after the demise of the Promised Messiah, took place and Hazrat Maulana Nur-ud-Din, a very close companion of the Promised Messiah was elected as his first Khalifa. The Promised Messiah called the Khilafat the second Manifestation of God, a Prophet being the first Manifestation. Thus Hazrat Maulvi Nur-ud-Din became the second Manifestation of God after the Founder of the Movement.

At Rabwah the meeting was held at the Masjid Mubarak after the Maghrib/Isha Prayers under the Chairmanship of Qazi Mohammad Nazeer, Nazir Isha'at and Literature who also explained the aims and objects of the Meeting.

There were three Speakers viz Maulvi Ghulam Bari Saif, Sheikh Mubarak Ahmad and Maulana AbulAta.

Maulvi Saif talked about Khilafat in the Ahmadia Jama'at. He told the audience that Khilafat was a great blessing and it was only the Ahmadiyya Jamaat which was so fortunate as to have this institution. In the early days of Islam Khilafat was a great blessing bestowed upon the Muslims but later on they got themselves deprived of it.

The Promised Messiah, peace be on him, Maulvi Saif said, had given the good news of Khilafat, to his Jamaat. The Promised Messiah passed away on the 26th of May 1908 and the very next day, before the burial of his sacred body, the Jama'at elected Hazrat Maulvi Nur-ud-Din unanimously as his Successor with the express title of Khalifa. The announcement was made by Khawaja Kamalud Din. Thus, Maulvi Saif said, that those who came to be known as Lahorites later on, also accepted the Khilafat of the Khalifatul Masih I.

The second Khalifa was elected on the 14th of March on the demise of Khalifatul Masih I. But unfortunately some people who had already been conspiring, refused to accept him as Khalifa and left Qadian for Lahore.

Maulvi Saif further said that on the 8th of November 1965, the Jamaat had once again to elect another Khalifa. The previous night the Khalifatul Masih II had passed away and it was essential that before his body was interred, another Khalifa was elected. Hazrat Mirza Nasir Ahmad was on that day, elected as the third Khalifa.

Having narrated the history of the elections of Khalifas, Maulvi Saif remarked that it was through this institution that God was showering His blessings on the Jama'at and the Jama'at was making rapid progress all over tke world.

Next came Sheikh Mubarak Ahmad who addressed the audience on the blessings of Khilafat. He referred to the verse of the Holy Quran which

makes mention of Khilafat (and is generally known as Ayat-i-Istikhlaf) and said that it drew our attention to various aspects of Khilafat viz what Khilafat really means, what the signs of true Khilafat are, the aims and objects of Khilafat, how to give it due respect, the results of losing respect for it and, last but not the least, the blessings that are linked with Khilafat. Sheikh Mubarak Ahmad remarked that Khilafat was the Successor to the Prophethood and it actually fulfilled the purpose of Prophethood taking forward and accomplishing the task allotted to the Prophet and his Jamaat. He said, "If we go through the pages of history we will find that there are blessings of Khilafat that cannot be denied by any one, be he a follower or an opponent. The unanimity of thought and the single-mindedness in actions, the unification of the followers, their mutual love and brotherhood and absence of dissension—these are some of the blessings that no one can deny. The Institution of Khilafat, in fact, grants strength to the Jama'at and takes them forward in their march towards victory.

The next speaker was Maulana Abul Ata whose theme of lecture was "Khilafat and the victory of Islam". He said, "The aim and object of the Promised Messiah, peace be on him, is to see Islam dominant in the world and this objective could be achieved only through the continuty of Khilafat. It is the Khilafat that unifies the people and it is the unification of the people that is most essential for a collective struggle. The united Jama'at must have an Imam (Religious leader) and also a Baitul Mal (Treasury). The onward march of the Jamaat needs the services of the young people who should devote their lives for the accomplishment of the task. The publication of the Holy Quran and its translation and commentaries is also a Must for this task.

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Maulana Abul Ata further remarked that all these means had been made avai'able to us by God through Khilafat. Propagation of Islam had started in Indo-Pak sub continent during the tenure of the first Khalifa. During the time of second Khalifa the activities had spread to the other lands also. And now since the third Khalifa has taken up, the activities of the Jamma'at have gained momentum.

In the end, Maulana Abul Ata told his audience that every one should always be prepared to listen to and act upon the instructions of the Khalifa. More people should offer themselves as devotees and more of money should be offered to be used in the way of Allah. He also exhorted the Jama'at to continue advising the new generation to always upkeep the institution of Khilafat.

In order to wind up the meeting the Chairman—Qazi Mohammad Nazeer—told the audience that they should always pray for good health and long life of the Khalifatul Masih and they should also pray that the schemes put forward by him may achieve huge success and every member of the Jama'at may have a share in these blessings.

A silent collective prayer brought the meeting to a close.

ISLAM
Religion of Humanity

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I am sure you know how the world has evolved to the present stage. It cannot be a news if I tell you that there was a time when people from one country could not travel to another. Everybody stayed in his own small sphere without interfering with the sphere of others or without sharing the life that the others lived in other places. If I say that all the countries were like small islands cut off from the rest of the world, I think you are not going to refute it.

Well in those days, every country had a religious leader of their own. The Holy Quran which is the Word of God and which tells us the true position of things of the past as well as of future, tells us that in those days every nation had a prophet of theirs. *Wa li Kulli ummatin Nazeer* are the actual words in which this truth has been conveyed to us by God.

Moreover all the people were at very different stages of development. It was not like our age that an invention made in America may reach us in no time and though we have no hand in that particular invention, we would enjoy it all the same. In the olden days, whatever a nation did or whatever a nation achieved was for itself. Nobody else colud share it.

This state of affairs changed gradually. Human beings from various places began to move about and know what was going on in other parts of the world. And the result? Various nations did not any more live in water tight compartments of their countries. They began to have things in common. When humanity took that turn, that was the occasion when they had to be given a universal leader to guide them towards the door of their Creator. The Holy Prophet Mohammad was that leader. The religion brought by him did not talk of men as citizens of different countries or members of different nations. It talked of them as one people, black, white yellow and brown. All of them creatures of one God and therefore one people.

The Holy Prophet proclaimed that he had been sent to the whole humanity and not to any one particular nation. Putting all the people together, the Holy Prophet told them through the word of God, the Holy Quran, *Inna akramakum indallahi atqakum*. If he had the sligtest idea of having been sent to any particular nation he would have told the world that that particular nation was better than every other nation. But he did not do that. Do you know the Jews always consider themselves to be the chosen people of God. Their religion is a racial religion.

That is why they think in that vein. Islam is quite different.

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We read in the Holy Quran: *Wa iza sa'alaka ibadee anni fa inni Qareeb. Ujeebo da'wataddai iza da'ane.* It is only a universal religion whose book could say that God hears the prayers of all the people all over the world - yes the prayers of all the peoples of all the kinds, irrespective of their colour or race. The followers of some other religions would tell you that God does not hear the prayers of others. Not so with Islam. God is the Creator of all of us and all of us are His servants. He hears the prayers of His servants. How beautifully in this small verse of the Holy Quran we have been reminded that Islam is indeed a universal religion, a religion of humanity.

When I just say that Islam is a religion of humanity, all of us can look at this subject from different angles. A religion of humanity may mean a religion which tackles all the problems of human beings at the human level, that is, which does not unnecessarily expect them to rise higher than humanity where they are bound to fail. It takes them as human beings, and as human beings it brings them up to a higher level of humanity. In this case, we have to look at Islam from the point of view of its practicability. How far it is practicable in different circumstances. I think say whatever the the people may, nobody is ever going to doubt that Islam is a very practical and practicable religion. It does not expect from its followers to live in a Utopia where human failings are not to be met with. It really does not do that. Take the case of polygamy, divorce etc. Did you read A man's defence of polygamy in today's Daily Times. Islam does not say that everybody should be polygamous. Polygamy in Islam is a remedy for some ills or for some needs that cannot be fulfilled any other way. Islam does not taboo things that may be genuinely needed even once in a decade or a century. So long as the need is there, the fulfilment of it should also be provided otherwise it would only mean that we curb that aspect of man's life. Take the case of peace and war. All of us want peace. But does that mean that there will be no war at all? Or that since we want peace we should not talk of war at all. What about others? They will talk of war and prepare for war and we will be the worse for it. Islam therefore talks of peace and also of war. There are some people, I am quite aware of this fact, who always keep on talking of peace but they are the first to wage a war and last to put an end to it. I am sure the teaching of their religion is not practicable. That is why they have to act contrary to their beliefs and conviction derived from their religion.

Islam indeed is the religion of humanity. And I am proud that I am one of its humble followers. I have not to injure my conscience by saying one thing and doing the other, or by acting contrary to my beliefs. That in fact is the greatest good that a man can expect. Therein lies our real dignity - doing what our belief actually commands us to do and not feeling the necessity of going the other way.

My dear listeners! Islam is the religion of humanity, for you and for me, it is the most suitable religion and most practicable. It does not provide us with wings to become angels but no true religion is expected to do that. We want to remain human beings

and rise higher than angels. Islam helps us in that. When you compare any two religions, for God's sake compare their teachings and the practicability of those teachings if you want to reach the right conclusion. Ways of life can change, but truths always remain unchanged. Do look at the truths and not other things that some people have the habit of ascribing to their religions.

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It is our duty to accept the truth of religion, yes it is our duty to follow the true religion. Once you are convinced that Islam is the most practicable and most true religion, please do not wait for another time to join the fold of the Greatest of all the Prophets, Prophet Mohammad, peace and blessings of God be be upon him. A saying of the Holy Prophet says Aslim Taslam i.e. Become a Muslim and you will be at peace with your God, with your fellow creatures and with yourself. What else do we need?

I pray to God that He may enable all of us to live the life of a real and true Muslim and that He may guide our footsteps in all that we do. Amen.

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Pray! Pray!! Pray!!!

Hazrat Khalifatul Masih III has advised all Ahmadis all over the world to pray very fervently to God to keep the Jamaat under His own protection,

He has told them to ask for help with patience and prayer by offering humble supplications in Tahajjud and other prayers.

Huzur himself prays for the Jamaat that God may bless every member and grant all of them strength of faith and sincerity. He is very much perturbed at the situation through which the Jamaat is passing. The only remedy, he says, lies in our seeking for support from our Creator who has never abandoned us in any circumstances whatsoever.